



Youth

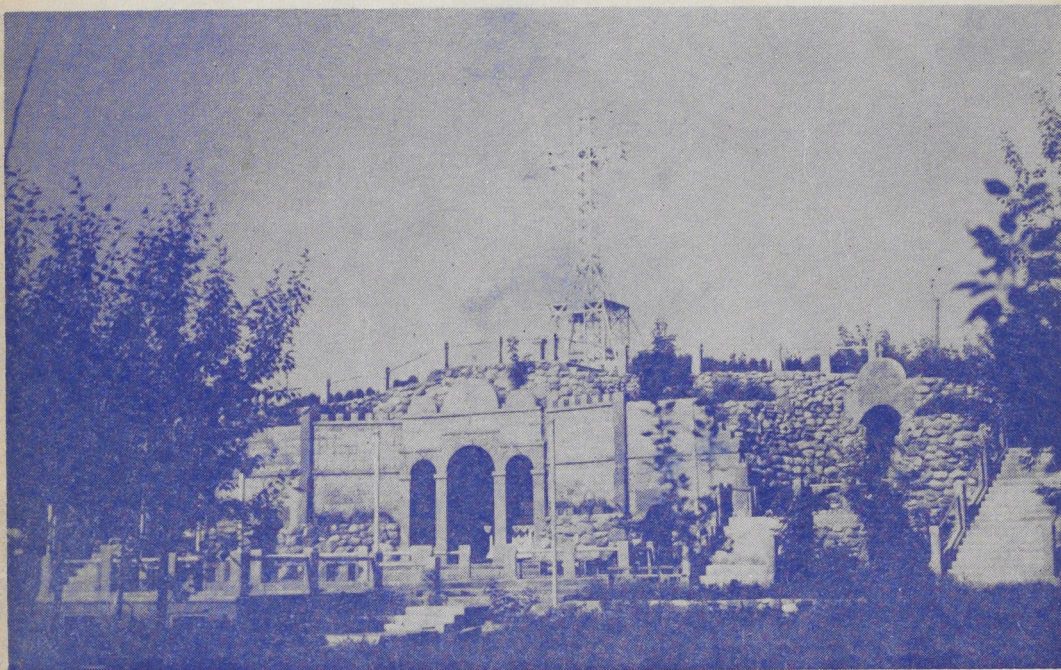
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Edmonton, Alberta

June 1954.

The Grotto of Calvary



Mundare, Alberta

Youth . . . The Golden Age of Opportunity

ЮНАЦТВО

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THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

'Tis Time To Part

In every person's life there comes a time when something one does must be given up for various reasons. The time has now come for me to relinquish my post as editor of the YOUTH magazine — a position which I have tried to fill to the best of my abilities.

It is with sincere regret that I am taking this step as the YOUTH has really come a long way within the last several months, but there is no other alternative. At first



things were discouraging especially after receiving practically no response following the publication of the November and December issues. However since the January issue of the new YOUTH was published, the response has indeed been gratifying and our subscription lists are now more than double what they were eight months ago. If the present tendency continues, and if the YOUTH receives the wholehearted co-operation of every UCY member and local, it will indeed become one of the leading Ukrainian Catholic publications in Canada. May that day come within the near future.

Many of you are probably wondering what reasons I have for giving up my position so I will tell you. I shall be away from Edmonton

during July and August so I will not be able to do the work needed to get the magazine out. When I return in the Fall, I intend to continue with post-graduate studies at the University in addition to my full time job of teaching in an Edmonton School. With a schedule like that I will not have any time to continue as editor of your magazine. However, I will try to contribute articles regularly to the YOUTH.

Before parting, I would like to make a few suggestions and comments about the magazine.

It is my sincere belief that the YOUTH can become the leading Ukrainian Catholic publication in Canada, and that if every UCY member gets solidly behind it, this event could happen within a matter of months. The position of Editor of a rapidly growing magazine like the YOUTH entails a great deal of hard work and effort — it is more than a full-time job in itself. Therefore, it is my suggestion that we all strive to boost the circulation of the YOUTH still further, and to put it on such a sound financial basis that we may be able to hire a full time editor whose only interests would be the magazine itself. A person who could devote all of his energies towards the magazine could really help to boost its status and to increase the circulation by leaps and bounds; the quality could be improved and the advertising possibilities exploited to such an extent that they would take care of printing costs. More organizational work could also be done and more persons would thus become interested in the UCY.

In parting, I would like to thank everyone for the co-operation which I received in the past. May the new editor continue to receive your support to the betterment of our National organ, the YOUTH.

TONY.

An Inspiring Thought

This little scene that I am about to describe has inspired me to write readers of this wonderful magazine.

On Sunday on my way to church for Mass, the driver of the bus brought my attention to a couple walking down the street. Just glancing out the window you would think them an ordinary couple out for a Sunday morning walk to church.

But no ordinary couple were they: she had a left club foot which required her shoe to be built up about six inches to meet the other normal foot, and he walked with a very pronounced limp.

They walked hand-in-hand and around them one could sense an air of complete contentment. Once in a while he would stop to pick a

flower and hand it to her. Just an ordinary little flower, but to them it was the beauty of nature and a gift of God.

I thought to myself, here are two people with handicaps and they have learnt to accept them and enjoy the beauty of the world. What fools are we that God has granted us perfect health and still we insist on griping about this thing or another.

We should take a lesson from this couple; that no matter how heavy the burden is to bear, just think of all the graces God has granted you, His Child. So lift up your face to Him and say: My Lord I thank Thee.

—Anonymous Reader.

... Crime should be stopped not in the electric chair, but in the high chair ...

Grotto of Calvary

Brother Eugene, O.S.B.M.

The people of Mundare, the Ukrainian Religious centre of Western Canada, have in their Grotto of Calvary, something to be proud of. Not only they, but the Ukrainians of Alberta, of the whole of Western Canada, may well be proud of this edifice which (I stand to be corrected) is the only grotto of its kind, conducted by Ukrainian Catholic Priests, in Canada. From its humble beginnings it has risen to become a landmark and a comfort to hundreds of pilgrims and visitors from throughout Western Canada.

Over twenty-five years ago, where now stands the grotto, there stood only a lone mission cross. In 1930, under the direction of Rev. P. Bodnar, O.S.B.M., a small chapel was begun which was originally intended for the Basilian Father's Novitiate. The chapel was begun in dire poverty, so much so, that when Fr. Bodnar questioned his superiors concerning the necessary funds, he was answered with "God will provide." Truly, the Good Lord did provide. Slowly the chapel rose and in the Holy Year of 1933 the cornerstone was blessed. In the following year, with the approval and blessing of his superiors, Fr. Bodnar began the construction of the grotto as it is today. Gradually the grotto, which is built of stone, began to take shape. Before long, the steel cross, which is over twenty-eight feet high, was placed at its summit. This cross, when illuminated by its hundred lights, is visible for many miles around. With the rise of the cross

came the completion of the chapel and the smaller grottos on either side of the main chapel.

At present, the grotto consists of not one, but three small grottos. The main and centre one is that of Calvary. Leading up to it are the fourteen large stations of the Cross. These begin at the south-eastern corner of the grounds and lead in an ever tightening circle to the foot of the large cross at the grotto's summit. From there they lead down to the Holy Sepulchre in the basement. Here too, there is a side cave which leads to the statue of Our Lord in the dungeon. To the right of the main altar is a large replica of the Grotto of Lourdes. Here there are two beautiful statues depicting Our Lady's first apparition to St. Bernadette. To the left of the main altar is an equally large grotto of Christ the King. On the other side of the grotto we find the thirteenth station of the Cross which, in life size figures, represents the removal of Our Lord from the Cross. In recent years have been added two beautiful statues; one of the Sacred Heart of Jesus, the other of the patron of a holy death, St. Joseph. Throughout, the grotto is decorated with colorful flower gardens.

At present, services are held at the grotto only a few times a year, on the Feast of Saints Peter and Paul on June 29 and on any other greater occasion which might arise. The Feast Day services begin on the eve of the feast. Vespers and Benediction in the church are followed by a pro-

cession to the grotto where the stations of the Cross are recited. The sight of the hundreds of participants, each with a lighted candle in his or her hand, is impressive, that once seen, it is not easily forgotten. On the Feast Day itself, the services being in the early morning. Masses, interrupted only by the solemn recitation of Matins, are offered continually until ten o'clock. Then His Excellency the Bishop, assisted by numerous clergy from the province, offers a Pontifical High Mass at the grotto's main altar. The day's services end with the recitation of Vespers in the late after-

noon. The procedure on other occasions is similar, varying only as much as necessary for the accommodation of Church and secular dignitaries. Exact information as to the time of the services may be found in the Ukrainian Catholic newspapers.

We have presented here, a short history and description of the grotto. Although it cannot lay claim to any miraculous powers, it has been nevertheless, a place of comfort for many. Our only hope is that it will continue to be a place of spiritual comfort for the many who pray at its foot.

Graduation

by Mervin Hrechka

During these weeks, thousands of young men and women will be graduating. The month to which they have been looking forward with great anticipation, has finally arrived. They are surrounded with magnificence, ceremony and oratory. They are instilled with hope. To them it is Commencement Day—the beginning of a new life.

Mixed sentiments fill the heart of the young graduate. To him it is a day of joy and it is also a day of sorrow. Joy prevails because another phase of life has successfully been completed. The efforts expended during the past years have not been in vain. After years of labor and formation of many friendships you, the graduate, can look back and see what you have accomplished.

Some have gained more, others less. What you have gained depends

upon what you have invested in your school and studies.

Your teacher watches your going with mingled sorrow and joy—sorrow as of friends parting—joy in the realization that they have contributed much to the success you have achieved. The parents with prayers on their lips, watch as you step on the platform to receive your diploma, and they thank God for helping you through the years of study.

Graduation is also a day of sorrow. There comes a feeling of sadness that the friends you have made are parting with you, that many of the fine association which you have enjoyed will end, friendships will dwindle as you find yourself in a new association with new friends.

The graduate realizes that the freedom of youth is passing on and

the responsibilities of an adult confront him.

You, as a Catholic Graduate have within you powers and abilities that make for success. You as a Catholic graduate must realize that any reformation that is to be brought about in this world must begin with yourself. You must set the example. You must always be a Catholic in the full sense of the word.

Remember this upon your graduation and do not make the mistake of thinking that you do not have to follow the teaching of your church just because you are a graduate from a college or university. The

more highly educated you are the greater the responsibilities upon you to set the proper example before the world.

So go forward young graduate, forward with confidence that you have a finer education, go forward with the confidence that you can succeed further, be it in study or earning a living, because you have the power and ability; go forward knowing that each and every person helps make the world what it is, so let your pride and ambition urge you on to higher and better things. Go forward with a firm step, a determined will, and with faith in yourself and in God.

WHAT'S YOUR BEEF?

By Mike Hawrylecko

This month, dear readers, I am going to deal, not with a beef, but with a very alarming problem that strikes a blow to each and everyone of us, and even undermines the security of our very existence, our bodies.

It was quite a few years ago that I picked up a book of short stories in a spare moment and started thumbing through it. One of the articles that struck me as being rather far fetched and amusing was about the human race in the year 5000 A.D. The author pictured a super intellectual race of people that had so raised their standard of living, that not even one tiny little bit of work was left for the people to do. While the humans sat around and did nothing, an army of super robots waited upon them hand and foot. The author had even drawn a

picture of what he thought the people of this age should look like. They were small frail people with large egg-shaped heads perched on their delicate bodies. The story went on to say that the robots finally became disgusted with serving this small weak inferior race of people and started to revolt. The people were so frail and helpless that the robots had little trouble in winning a decisive victory.

Let us now have a good look at ourselves.

In a recent survey held by the New York University and the Bellevue Medical Center, the facts and data about the health of the American youth of today in comparison to that of European children is almost unbelievable. Out of 4,458 American children who were given a muscular-fitness test 56.6% failed

to meet a minimum standard required for health while only 8% of the European children failed to meet the same standard. From these figures, it appears that as the result of the modern pampered living that the American youth is enjoying today, it is making him inferior to his smaller and less handsome, but harder-working, predecessor.

The cause of this decline in muscle power is usually pinned on two factors: the growing luxury of American life, and the lack of substitutes for the body-building exercise that work or harder living conditions used to create automatically.

Walking is no longer the great and unavoidable source of exercise it was before cars and school buses came along. Chores, such as chopping wood and carrying ashes, once gave millions of boys a daily workout; but these are things of the past in many of our homes now, with wide use of automatic heat.

Children spend hours slumped before a TV or radio set, too, when once they played or worked. Even on farms, work and exercise are reduced — by electrical appliances, tractors and other machines. At the same time, chances to play body-hardening games have lessened in most communities, as traffic had filled the streets and population growth overwhelmed parks and playgrounds.

Our youth tend to be more alert,

mentally, now. They are better educated on the whole. They have more knowledge of the world. They are good drivers of cars and good mechanics. But, while they may have strong minds, there appear to be more weak backs.

It is very alarming when you think that if another war was to break out that our country could only count on less than half of its young men to defend it. At this rate, what do you think the human race will look like in another 2000 years?

I am the last person on earth who would wish a depression on anybody, but we, the youth, must do something to bring back the idea that a strong healthy body usually houses a strong healthy mind. Right now in your very own local you can be developing your body by putting everything you have into your choir singing, your baseball or badminton club, your hockey team, or any other activity that will go into the formation of a good sound body. It would certainly be a great contribution to our national welfare if every U.C.Y. member in Canada today would make a resolution to "work harder, play harder, and pray harder."

If you make your job important — — — it's quite likely to return the favor.

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WHAT DO YOU THINK?

By Myros Kmyta

WHAT DO YOU THINK OF SUMMER HOLIDAY

"Boy! Will I ever have a rip-roaring-of-a-time. I'm really going to paint the country red. Nothing like going to a strange city where nobody knows you, to make the rounds."

Is that not the thought of every Catholic boy and girl, with few coins jingling in their pockets, and time on their hands, away from parents, friends, and church?

On most of our trips, we have none of those things to bother our conscience. Parents are not around. Friends, sure we have lots of them, because we have money. Church? "How ridiculous can you get? Do you expect me to get up at nine in the morning to go to church, after dining, wine and women (men) till five in the morning, day in and day out?"

Like lost week-ends, so are our holidays. Lost time, money, pride, virtue and soul. After our holidays, we need another week to rest up — both body and soul. Though we hate to admit it, we are often frustrated at the way we conducted ourselves.

No. I'm not suggesting that you go on a two week closed retreat. A week-end closed retreat any time of the year is enough to rest our mind and conscience. Spend two weeks and you will not be able to come back to earth again.

Isn't there another way? What could be done? Where could we go? How could we spend our time?

The worst way to enjoy the beauty of this world is to be "half-cut" so we can't remember whether it was the sun or the moon that we were admiring.

Remember a few years ago when the "Holy Year" was proclaimed by the opening of the Sacred Door. People from all parts of the world flocked to Rome. What for? To see the world's greatest Shrine, and to receive special grace from God. Strange! In between, they had a time of their life that they will never forget.

Let's not propose we all pack our grip and travel to Rome. Did you know that we have outstanding Shrines in every province from Victoria to Newfoundland. How wonderful it would be if we got a car load or two of boys and girls and made an excursion to one of the Shrines, depending on the time in our hands; especially in this Marian Year. I can guarantee you a barrel of clean fun on the way and back. What do you think?

—o—

There are three classes of men who cannot handle strong drink — the Indians, the Ukrainians and everybody else . . .

* * *

A man who grew orchids was pleasantly surprised when a girl he knows presented him with a flourishing orchid plant from Bermuda.

"How in the world did you ever get it past the customs?" he asked.

"Oh, that was easy," she said, "I just fastened it to my hat."

Open Letter

Marian Year.

Dear Friend,

I'm a young Ukrainian priest, ordained last May and now completing my studies at St. Mary's in Meadowvale, Ont. In June I will receive my appointment. I will be sent to work among our people either in Canada or elsewhere. My boyhood dream has come true, and my only wish now is to serve my God to the utmost and attract others into His service.

These last words explain the purpose of this letter. In the name of Mary Immaculate, Whose Marian Year we are now celebrating, I ask you to give serious reflection to the crying need of vocations to the priesthood and religious life among our Ukrainian youth.

Consider the fact that less than half of our Ukrainian priests are Canadian born. This means that 'til now we've been leaning heavily on our old country priests for spiritual help. Since we can no longer depend on Europe for help, it is imperative that our own Canadian boys fill in the gap. Even now we are seriously handicapped. My own Congregation is constantly obliged to turn down missions and retreats through the lack of priests. Our Sisterhoods are also desperately in need of vocations. We may indeed point with pride to some of the things we have accomplished during our sixty years in Canada but our exulting will be short lived if we fail to provide for the future.

Why is it, then, that we have so few vocations? Is it because God

does not extend His loving invitation to our Ukrainian boys and girls? Does He love us less than He does the others? Of course not—God loves all as only a God can love, and He sends as many vocations as are needed. Many, then, must have heard the precious invitation of Our Lord, but all too few have heeded it. Why is that so many who have heard His call, turned a deaf ear. Instead of following in after Our Divine Savior, as did Peter and John and the rest, they gave Him the "cold shoulder". Like the young man in the Gospel, they counted the cost and it was too much.

Will you be one of these? Think it over seriously and honestly. Try to realize the awful fact that our people need you more than all the pleasures of this world are worth. Think of your soul and the immortal souls of others. "What doth it profit a man if he gain the whole world and suffer the loss of his soul," — and the loss of the many souls whose salvation depended on him. For the frustration of a single vocation may mean eternal punishment for hundreds of souls.

So think twice when you chose your state of life. St. Alphonsus says that "in the world this doctrine of vocation is not much considered by some people. They think that it is all the same whether they live in the state to which God calls them, or in that which they choose of their own inclinations; and, therefore, so many live bad lives and damn themselves." There are two basic truths of our religion that

should guide your selecting of a state of life. First, as a creature of God, endowed with an intellect and will, you owe Him the best service possible. This means that God made you not without a purpose, but that you know and love Him with all your might in this world, and be forever happy with Him in the next. Lest this principle lead to a sort of spiritual selfishness, (thinking exclusively of your own spiritual needs) there is another which you must continually have before you. You must help the other fellow know and love God in this world, and attain his eternal salvation. Christ said: "Love your Neighbor as yourself." Hence the saying, "a Christian is one to whom God has entrusted his fellowmen." A noted critic, John Mason Brown, expressed himself in the following manner with regard to the joy of serving and helping others: "... no one, I am convinced, can be happy who lives only for himself. The joy of something that we know to be living comes from immersion in bigger, better, more enduring and worthier than we are." And what can be more worthy and enduring than the eternal salvation of your brother.

Perhaps you are now wondering whether or not Christ is calling YOU into His service. If you are waiting for an angel to appear and assure you that God wants you to be His priest or nun, I dare say you will never know. Nor is it probable that a thunderbolt or some strange miracle will open the way for you. All you can expect are four very ordinary signs: 1) necessary talent (sufficient intelligence), 2) physical strength (ordinary good health), 3)

the right intention and 4) the willingness to bear cheerfully all the hardships and privations which a vocation to the higher life may demand. If you have these, you're all set, at least to give it a try. But maybe it's that last requirement that kind of worries you. Is there any walk of life that has not its burdens and restraints? No one will deny, I'm sure, that it takes real effort and patience to make a successful marriage. What worthy thing was ever accomplished without a special effort, let alone the fact that no one goes through life without suffering. You must place your trust in God and say with St. Paul: "I can do all things in Him that strengthens me."

It is needless to say that prayer is the greatest source of help in selecting ones vocation. You need light and generosity to make the necessary step. So pray, pray and pray again that you don't make a mistake.

I tried to make you understand that our people need you; that it is in your power and even your duty to help them. The opportunity is yours. You can take it or leave it. But please, first weigh the consequences of your choice.

I conclude with the beautiful words of St. Therese of Lisieux, universal patroness of missionaries: "Let us work together for the salvation of souls! We have but one day of this life to save them, and so give Our Lord a proof of our love! Tomorrow will be eternity, then Jesus will reward you a hundredfold."

Sincerely yours in Christ and His Blessed Mother,

FR. Y. DYBKA, C.Ss.R.

A HEART DIVIDED

A STORY BY T. C.

Chapter 6

As they got off the bus, Bob's dad came over to greet them and Bob suddenly felt a pang of remorse for not having come home oftener. It seemed to him that his dad had aged considerably since he last saw him — his dad always worked too hard.

When Bob introduced his dad to Nancy, she extended her hand limply in a half-hearted sort of way as if she didn't really care or approve of him and Bob felt hurt and resentful. Maybe his dad didn't look as dignified and polished as Nancy's did, but as far as Bob was concerned his dad was the best in the world.

When they reached the farm and Nancy was introduced to his mother and his two brothers and sister, she didn't seem too enthusiastic about them either and her smile wasn't very friendly, rather cool. She remained polite but it was a sort of detached politeness.

Despite his parents' protests about him helping with the chores Bob insisted on doing his share as he had done in the past, and signified his intention of milking the cows. Nancy showed her intentions of going with him, and as they walked towards the barn Nancy asked, "We won't have to come here much after we're married, will we, Bob?"

"Why not?" demanded Bob.

"Well, everything seems so isolated and crude here — no indoor plumbing, no electricity, and even the people seem different, so plain. I prefer the city lights any time."

At that Bob flared up. "They may be plain but they're honest, hard-working people — outside appearances don't count, people should be judged on their own merits. Besides, they're my people — the least you could do is try to be nice to them, You're not even trying."

Nancy seemed stunned at this outburst — Bob had never expressed himself so vehemently before. While Bob milked the cows furiously, neither spoke.

On the way back to the house Nancy began, "I'm sorry, Bobby. Will you forgive me?"

No answer.

"Please, Bobby?" she pleaded.

"Of course I forgive you, Nancy," said Bob simply.

The change in Nancy's attitude was remarkable when she came back to the house and she even volunteered to help with the supper and with setting the table. Bob was pleased and proud of Nancy and he could see that his parents were beginning to look upon her with a more favorable light. The supper was a cheerful affair and they all seemed like one happy family.

When they had eaten and the dishes had been done, Bob's dad suggested that they discuss the wedding plans so they could go ahead with any arrangements they might decide upon. No sooner had they got started than they became deadlocked. Bob's parents wanted to make a reception and wedding dance at the National Hall in the village but Nancy wouldn't think of it — her parents and friends would feel

out of place among strangers. When it was suggested she could have another reception in the city she objected that it would be too strenuous.

The question of the church again came into consideration and Nancy again continued to insist that they be married in her church. When Bob's father suggested that she become a Catholic, Nancy emphatically stated that she had no intention of changing her religion either then or at any time in the future. Finally, she snapped, "Oh, all right. We'll get married in your church. It's the same everyplace anyway."

"We don't consider it the same," stated Bob's dad. "In our church people get married for life and they have certain obligations to each other. We consider marriage as a Sacrament—something sacred. If you don't want to become a Catholic, the only condition upon which you can get married in our church is to agree that all the children you may have will be brought up as Catholics."

When Nancy heard that she stormed, "I'm certainly not going to agree to any such thing. When, and if, I have any children I'm going to bring them up as I think they should be."

Further arguments followed about the purpose of marriage but no agreement was reached and the conference broke up with a noticeable tension among everyone.

The strained atmosphere prevailed the next morning, and as everyone prepared to go to church Nancy signified that she had no intention of going.

"You've never been to a Catholic church," stated Bob angrily.

"Can't you even make an effort to have some consideration for my religion?"

After further argument, and after learning that she would be alone at the farm if she stayed, Nancy reluctantly agreed to accompany them to Mass.

As Bob crossed the threshold of the church and entered the sacred place that had been so frequented and loved by him during the years when he had been at home, he felt a deep pang of guilt at his gross neglect of his religious duties within the past several months.

As the service progressed, and as the familiar and sacred parts of the Mass unfolded, Bob's recently tottering faith now became renewed and vigorous and he thanked God for making him see the error of his ways, and giving him time to make amends for his former neglect.

Bob hadn't eaten any breakfast and as his faith renewed itself he determined to make a clean breast of the past. As he unburdened his sins in the confessional he felt as if he was getting rid of a heavy yoke—as of a millstone that had been dragging him lower and lower—away from God. As he walked away from the confessional he felt wonderfully at peace with himself—more so than he had been for a long time. It was as if a dreaded guilt were removed forever. The sun which had been hidden behind the clouds took that moment to break away into the clear, and as the sun's rays streamed into the church while Bob was walking back to his pew, it seemed to him like a wonderful omen as if light of faith had once more reaffirmed itself in his soul.

Bob had given Nancy an English-

Ukrainian prayer book so she could follow the Mass, but she made little attempt to interest herself in what was going on. Instead, she took on an indifferent, bored, attitude, as if the proceedings were of little notice or importance.

Bob glanced at his parents who were devoutly following the Mass and he was thankful that God had granted him such wonderful parents. They might not look as polished, or refined, or suave, as Nancy's parents but they were certainly more sincere, honest, hard working and God-fearing people. He noticed too that there were still traces of tears in his mother's eyes—but they were tears of happiness that Bob had reaffirmed his faith by going to confession. His mother had always been sensitive in matters like that; Bob remembered how she had always been so pleased whenever he went to confession on his own initiative, without her prompting.

When the service was over, and they stood outside the church, Bob introduced Nancy to some of his friends but her attitude was again indifferent as if they were so far beneath her.

During dinner at Bob's home no mention was made of the previous discussion and an attempt was made at forced gaiety, but no one had much of an appetite. They didn't linger long after the meal as Bob and Nancy had to catch the afternoon bus back to the city. In parting, Bob's father said to him, "The choice is up to you, son. We hope you do what you think is right."

On the bus Bob tried to discuss the matter calmly with Nancy to see if they could compromise, but she refused to see matters his way.

"I could never become a Catholic," she stated. "Your church demands too much of a person. I want to get some fun out of life—and not be tied down to raising a family and going to church regularly."

"Don't you think that your eternal salvation is more important than the fleeting pleasures you could derive from life on earth?" asked Bob.

Nancy could not see things his way and after a bit of further talk they both fell silent. After a lengthy silence Nancy decided to use a method that had always got her way. She snuggled up against him and put her head on his shoulder, as much as to say that all of this arguing was useless and of no importance. She no longer affected him as she had in the past and Bob did not respond, so the rest of the trip passed in complete silence.

When Bob took Nancy home, she turned to him and asked, "Won't you give up your religion for me?"

"I can't," stated Bob simply. "I believe the Catholic church is the one true church and I would be committing a mortal sin if I gave it up."

Nancy's eyes no longer seemed soft and fathomless; they seemed cold and hateful. "There's nothing more to be said then," she retorted icily. She took off her ring, thrust it into Bob's hand and was gone.

As Bob walked home, his feelings were rather confused. He felt sorry for Nancy while at the same time feeling as if he had escaped a dire predicament. He realized, too, what a fool he had been to give up such a wonderful girl like Laura for someone like Nancy, and he regretfully thought that it was now probably too late to recapture what

might have been.

In the days that followed, Bob sometimes considered phoning Nancy but instead he waited for her to take the first step. When he was downtown, the Saturday following their break-up, he noticed Nancy coming down the street clinging to the arm of a new boy friend, giving him the full benefit of her charms. She didn't even give Bob a glance of recognition as she passed by, and any feelings which Bob still might have had for her were dispelled and he felt completely free again.

Although Bob again began to attend church regularly, he still hesitated to attend any meetings of his former UCY club because he felt that his reception would probably be cool and antagonistic. One day he met an old friend of his and after a bit of talk the other remarked, "Why don't you come down to our next UCY meeting? We've really got some wonderful plans lined up and we'd all like to see you back." Then he added slyly, "Laura isn't going steady, yet."

The mere thought that there was even a slim chance that he might win Laura back overcame all of his other apprehensions and he ventured to the meeting. It was like old times again. Everyone seemed so friendly and glad to see him back that Bob felt like a long-lost sheep which had finally found its way back to the fold. Nobody even mentioned Nancy and Bob felt as if they had all forgiven him. He wondered if Laura had forgiven him too.

When the meeting was over, Laura stood talking with some of her girl friends, and Bob lingered nearby waiting to talk to her. When he saw the opportunity he walked

up to her and as she flashed him her warm, friendly smile, his courage mounted and he asked hopefully, "Do you think I could see you home tonight, Laura?"

She looked at him seriously for a moment, then answered, "Of course you can, Bob. It will be like old times again."

As they walked outside, Bob's hopes mounted. Maybe it was not too late to make up to her for all the grief he must have caused her. Maybe there was still a chance that they might get married as he had planned once before.

He glanced at her walking by him; her eyes met his and he could detect no malice or resentment—he just saw love and understanding.

"Yes," he mused, "There is still a good chance—a very good chance." He took her hand in his, and as they walked down the street, hand in hand, the future seemed to beckon them forward with the promise of greater things to come.

The End.

—o—

Stop Me If

A man took his daughter on a trip to London. They went to one of those plays that made father blush a bit.

"I'm sorry, Dorothy, that I brought you here," he said. "This is hardly a play for a girl of your age."

"Oh, that's all right, Dad," replied the girl. "Perhaps it'll liven up".

* * *

.... An antique is proof that your ancestors had well-behaved children

* * *

What a mother should save for a rainy day is patience

In Defense of Ukrainians

by M. LUCHKOVICH

Part 2

And what of assimilation? Is the Calgary Herald right when it infers the Ukrainians are too tardy in their Canadianization? Measured by any test or standard whatsoever I fail to see wherein and how it takes longer to turn a Ukrainian into a Canadian citizen than it does any other national. He learns English just as fast, he serves on School and Municipal Boards just as readily, he educates his children just as well, and in the matter of meeting his obligations he is second to none. And so, with these facts in view, I do not think it was fair to classify the Ukrainians as undesirable and non-preferred as was done in the past.

As regards the case of assimilation and the susceptibility of the immigrant thereto, I know I am dealing with a subject that is of grave concern to those whose patriotic fervor and ardent love of country sees in the existence of any foreigner within our gates a potential menace to everything they hold dear. I am not surprised, therefore, that the advent of any newcomers to our shores is a signal for a great stir in our social, educational and political circles, directed no doubt with a view of finding the best methods of coping with the problem of welcoming the immigrant and making of him in the shortest time possible a desirable citizen sharing with us everything that such citizenship entails. There are some good people in Canada who would come to the aid

of the immigrant from the altruistic, humanitarian motive, others would help him for practical opportunistic reasons, while some would herd all our immigrants into one ship, as it were, and deport them to where they came from.

Some of our leaders see a great menace in the SEGREGATION of immigrants in large colonies, and as an alternative would sandwich all our newcomers in with the rest of the nationalities. The idea of mixing the races in this manner is a grand one so long as each race is willing to tolerate the other. But when you have a situation where one element is offensively trying to lord it over the other you have therein the germs of a dissension that is bound to keep the races apart no matter how hard our leaders try to keep them together. We tolerate the immigrant only so far as he keeps looking up to us, but as for accepting him into our social circles—that is another matter. Yes, and it is another matter to the immigrant also, if he has any gumption, and he usually has, he will discern the discrimination, and will resent it. How? Simply by leaving the community in which he is not wanted and moving to districts where he knows he has an equal chance, or can find his own level. All this talk of assimilating the immigrant without extending to him a HELPING HAND, without MEETING HIM HALF-WAY, without giving him a SQUARE DEAL, is mere can't. It can't be done.

There is no question in my mind that the best way to deal with assimilation is to stop trying to stimulate it artificially. Let it follow its own natural course. Suppression never got a nation anywhere. The psychology of our immigrants cannot be changed in a generation. Such a metamorphosis will only come about by a slow and gradual process as man becomes inured to his new environment. If the editor of the Herald would only glance at the social column of our newspapers he would be astonished at the rapid rate of intermarriages in Canada. This is the real test of assimilation and our young people are solving this problem naturally without any pressure from high places. After several generations the children of our former immigrants have begun to do for themselves what others have tried but failed to do for them.

Our would-be reformers lose sight of this fact when they charge the immigrants with retention of a sentimental bond with the land of their birth. Why should this be a regrettable propensity? It is a universal spiritual quality that has manifested itself in mankind through the ages. It is the natural impulse which transports in imagination or actuality a Mr. Thomas to the hills in Wales; a Mr. McTavish to the Scottish High-lands; a Mr. Brown to his beloved Leicestershire; and a Mr. O'Reilly to his beautiful lakes of Killarney.

I once had a neighbor who was an adorable old Scotch lady. Unaware of her presence on the veranda I put on an old Scotch record: "The Bonnie Banks of Loch Lomond." When this old lady heard

the strains of what to her was a very familiar old melody, she came right over to our porch and made me play it over and over again, crying after each time I played it as though her dear heart would break.

It is because of this innate quality in mankind that we should be very careful how we meddle with the sensibilities of other people. For if you take away what is human and natural in a person without replacing it with something better, or at least just as good, you will make a mere puppet or robot out of him without a will or soul of his own, and destroy his usefulness not only to himself but to his newly adopted country as well.

You cannot assimilate the immigrant successfully by merely pulling the strings. So why not let them find their own channel. Our immigrants know very well it is futile to swim against the current, and so they are not offering the resistance our would-be reformers claim they do.

I am very well acquainted with these ambitious but obnoxious reforming pests. They usually are dogmatic university graduates with more theory than common sense and an exaggerated idea of their importance in the scheme of things. They start out with a tailor-made concoction for the complete absorption of the foreigner, believing that the remedy can be applied in the same manner as running a machine. They absolutely overlook the personal and human element, with the result that their efforts are met with the righteous indignation and hearty contempt of those they so thoughtlessly wish to help.

You cannot treat an immigrant as a menial and expect him at the same time to accept our citizenship wholeheartedly and unqualifiedly. If shown sympathy, he will reciprocate; if antagonism, he will react in

kind; no, Mr. Editor. the only method is one of absolute FAIR PLAY, meeting him half-way, extending a helping hand, and giving him a SQUARE DEAL.

(To be continued)

Mother's Day - St. Basil's U.C.Y.

Mothers' Day, 1954, was celebrated in a special manner in St. Basil's Parish. Through the combined efforts of the children of the Ukrainian School and the U.C.Y. club, a tea and concert were held to honor our Mothers, in an extraordinary way, on this day especially set aside for them.

In the afternoon, despite showery weather, a large number of mothers and fathers attended the tea in the Parish Hall which was decorated with spring flowers. The boys of St. Basil's U.C.Y. proved themselves proficient masters as they looked after serving all the guests; the girls saw to it that tea, sandwiches and dainties were ready when required.

The highlight of the afternoon was a Mothers' Day program, prepared by the children of the Ukrainian School, under the capable direction of the Reverend Sisters from St. Josaphat's Institute. Many a mother's eyes blurred with tears as a little child serenely promised its everlasting love and gratitude. Josephine Bayduza, on behalf of the U.C.Y. Club, expressed gratitude to the mothers for their loving care and constant protection and pledged continuing love and affection.

A six-piece orchestra composed of musicians from ages nine to four-

teen, supplied a musical background for the tea.

During the tea a collection was taken up towards the YOUTH Press Fund, and the sum of 26.35 was received.

Communion Breakfast At Mundare

A communion breakfast was held on May 9 at the Mundare National Hall to celebrate Mother's Day. Both children and parents received Holy Communion at low Mass after which the children and the mothers proceeded to the National Hall for breakfast. Father Daciuk and Father Pryma expressed their sincerest thanks to the worthy mothers for sending their children to church and helping to teach them the better way of life by being good at heart. Other speakers on the program included Lorraine Hawryluk, Sophie Rogal, Leona Hawryluk, and Edward Feniak.

Our heartiest thanks are extended to the mothers for helping to bring up their children in the proper manner. Truly it is the mother's teachings which have the most bearings on the child's later life.

Joe Kostiuk,
Press Correspondent.

Western Exarchate Convention, Carnival and Youth Rally

PROGRAM FOR SATURDAY At Ukrainian National Hall.

REGISTRATION: 10:00 A.M. to 10:30 A.M.

1. OPENING OF U.C.Y. CONVENTION:

- (a) Welcoming
- (b) Reports:
 - 1. Minutes of last convention.
 - 2. Treasurer's Report.
 - 3. Secretary's Report.
 - 4. Summary of Locals' Activities during the year.

BREAK — from 12:00 to 1 o'clock.

At One o'clock U.C.Y. SESSIONS & DISCUSSIONS:

- (a) Chairman's Remarks.
 - (b) Speakers (15 minutes will be allowed for each speaker and 15 minutes for discussions).
 - (c) Proposed Plan of Action for the year.
 - (d) Pictures.
 - (e) Resolutions.
2. REHEARSALS at 5 o'clock.
3. BANQUET at 7:30 followed by a Dance at 9:00.

SCHEDULE FOR SUNDAY, JULY 4th: At St. John's College Grounds.

- 1. Pontifical High Mass at 10:00 A.M.
- 2. Lunch.
- 3. Festival, starting at 1:30 p.m., consisting of:
 - (a) Choirs.
 - (b) Dances.
 - (c) Drills.
 - (d) Handicraft Display.
 - (e) Crowning of Queen.
 - (f) Guest Speakers.
 - (g) Guest Artist.

IMPORTANT !

All items for the Handicraft Display are to be handed in to:

MISS ALICE HUKALO,
12804 122 Street, Edmonton, Phone 83749.

YOUR ROMANCE

BY REV. MATTHEW G. MEEHAN, C.Ss.R.

Your Wedding Day

My friends,

There is something beautiful about a wedding. As they watch the newlyweds walk down the aisle together, old people are filled with memories and young people are filled with hopes of their own romance. The newlyweds themselves are filled with hopes and memories, as they face the world together on their wedding day. Those hopes and memories of their wedding day will all be happy and blessed if they have the right mixture of sentiment and sense about its meaning. That means they will enjoy all the sentimental glamor of the music and flowers, the presents and friends of their wedding day. But it also means they will have the sense to face the four facts of what their wedding day really is — a soul union, a body union, an economic union, and a personality union.

As they kneel at the altar in a shower of color from the stained glass windows, they must face the fact of their soul union. Their souls meet and merge forever in a sacred vow before God, as they join their hands and their hearts in these thrilling words: "I take thee for my lawful husband, my lawful wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, until death do us part." At that moment, they both receive the Sacrament of Marriage, which, like the miracle of Cana, changes the pure

water of their single lives into the rich red wine of married love. It is that sacrament that unites their two souls into the one new vocation of married life. It is that sacrament that gives them both, the spirit of self-sacrifice and generosity they need in the days ahead.

That is the first fact to face on your wedding day — that it is a sacred and serious day, a turning point in your life. Many wedding days have bitter memories because the young couple don't concentrate on the sacredness and seriousness of their soul union. They are too taken up with all the hullabaloo of showers and stags, trousseau and presents. They forget that it is not sterling silver or frigidaires that will preserve their marriage most: it is God's help in the vow and sacrament by which they knit their souls together for life. They forget in all the hustle of music and song and dance on their wedding day, that their two souls are uniting in a new venture, a serious venture — the sacred vocation of grown-up men and women in marriage. When you face that fact, your wedding day has a glow all your life.

Once you have faced the fact that your wedding day is a soul union, you are ready to face the second fact — that it is a body union. Many don't face it, won't face it, or face it in the wrong way. Christ's own words make it rather easy, when He says: "Therefore they are no longer two, but one flesh." If you see body union as an expression of your

soul union. then your day will be perfect — because you will neither overestimate it nor underestimate it. But if you approach it from a purely animal standpoint, just for your own pleasure and satisfaction, then you are in for trouble—because body union alone, unless it serves the soul union, soon begins to cloy and disgust even before the honeymoon is over.

That is why you should both go to your parents, your pastor, or a sensible doctor, for sensible instruction about body union. This is no no time for mystery, or hush-hush taboos about something so important in marriage. God made it for you —and therefore you have a right and a duty to know all about it. Not just the biology of it, but the psychology of it especially, so that it will help, not hurt, your marriage. Many a wedding has been clouded with sadness, because the bride or groom had foolish or wrong ideas about body union. In some cases the bride has spoiled it, not by being pure and modest — that's good, but by being prudish and childish because of a puritanical training. In other cases, the groom has spoiled the day because of ignorant, wild, brutish ideas he picked up from some "Know-it-all" or from some silly book. You have to be careful of the books you read on body union. Thanks to many morbid Freudians and sex-obsessed psychiatrists and money-mad publishers, the market is flooded with poor types of books on body union. You'd almost swear they were describing the union of two debased animals, instead of two human beings. This pigmy view of something so grand doesn't once consider how the body union is

made by God for the purpose of children, nor how the body union is controlled by the soul union. That is why it is so very important for you to go to your parents, to your pastor, to some sensible doctor—or to write to Ottawa University or to the Queen's Work in St. Louis —and get the right books from them. Then you will start your wedding day with a sane and sanctified view of what it's all about. When you face the fact of body union in that intelligent way, you won't be obsessed or hurt or disillusioned by its place in your marriage. You will thank God for making it so wonderful.

You must also face the fact that your wedding day is an economic union. What does that mean? It means you can't live on love alone—much as some have tried. You need money—and that means a budget. Your wedding day must find you with love in your heart, and a budget in your pocket. A budget is just a plan for the money that comes in and the money that goes out. You should draw it up a good month before your wedding day, so that there won't be any secrecy or disagreement about money matters between you. In fact, you might both take paper and pencil and draw up your budget right now. Across the top of the page write in big letters: **WE ARE GOING TO LIVE ACCORDING TO OUR MEANS, AND NOT ACCORDING TO THE ADVERTISEMENTS OR INSTALLMENT PLAN!!!**

Make two separate columns, one marked **INCOME**, and the other marked **EXPENSES**. Under the **INCOME** mark down the boy's salary for a year, and perhaps the girl's

salary for the first few months until the baby arrives—although it would be worlds better if she didn't work at all after the wedding day. Too many girls start that way with the excuse "I'll just work for a while," but they end up liking their salary and independence so much, they just never become mothers—worse luck for them! Then under the EXPENSES, mark down the expenses you will have week for week in your first year of marriage, starting with necessary expenses and going on down to mere pleasures.

No. 1 expense—will be the food, clothes, fuel, rent, furniture of your own home or apartment. You owe it to each other to start off marriage in a place of your own, no matter how kind or glad relatives are to have you. Even though it means a little inconvenience, plan on your own place right from the start. It's not as expensive as a husband's or wife's broken heart in the long run.

No. 2 expense—will be money put aside weekly for the first child, doctor and hospital and insurance bills. If you add up your money and find you can't provide for a child the first year, it would be better to postpone your wedding day—because you are not yet ready for the first purpose of marriage, the birth of a child.

No. 3 expense—will be your entertainment, together or separately. You may have to cut down on the fun you were used to in single life, in order to save for the more essential expenses above. That's all right. That's why you married, wasn't it—to work out a new life together.

No. 4 expenses—will be the money you can save for a long range plan over ten, fifteen, twenty-five years of married life. This long range

plan would include your children's education at high school or university. It would include a home of your own, perhaps even a car. It would certainly include emergency expenses that often hit families and upset their happy equilibrium.

No. 5 expenses — will be your honeymoon. Don't be stylish or social column. Be sensible about your honeymoon expenses. Many a wedding day and honeymoon cut a bright picture of extravagance at the time before your friends, but they cut a sorry picture of misery and debt in retrospect. You don't have to splurge wildly on an expensive trip and trousseau for a honeymoon. You won't see anything anyway, you'll be looking at each other so much. And that's as it should be, for a honeymoon is mainly a time for being alone with yourselves and God, just enjoying each other's company. Why not be intelligent and provident then, and pick a pleasant spot not too far away, not too expensive—that will leave you together, and yet not leave you broke. There's surely such a spot near you now, because Canada is a land of beauty almost everywhere, from Niagara Falls to the Kennebecasis to the Kootenay.

That is your budget—the basis of your economic union on your wedding day. All you have to do, now that you have it on paper—is to live it. And that's where your courage and spirit of sacrifice come to the fore—to be able to give up things to live within your budget. It takes a good head and a steady heart to face the fact of economic union on your wedding day. If your soul union is right, you can do it.

There is one more fact to face

on your wedding day — your personality union. That means the union of different personalities in big things. You might almost take that for granted on your wedding day, when you are in the first warm glow of belonging completely to each other. You are sure nothing will come between you, now that you have planned the big things of your soul union, your body union, your economic union. That is true. You have carefully planned the big things of this wonderful day. But what about the little things of your personal habits, personal views, personal moods — the little things that make up your own distinctive personality — have you planned how to unite them? Ordinarily they don't matter too much when people just meet and pass on in business and society: it's easy to forgive and forget your differences. Not so in marriage. You can't forget and it's often hard to forgive, unless you have planned your personality union — through understanding and forgiveness.

You need understanding of each other's personality, with all its good and bad points. That means a daily study of their temperament, their health, their worries, their "tender spots"— so that you won't consciously or unconsciously make matters worse by saying or doing the wrong thing. You may think you know your boy friend or girl friend before marriage, but it's as nothing to what you're going to learn about them after your wedding day. Then you will really understand them.

When you understand them, you will find it easier to forgive them. "Forgive us our trespasses as we forgive those who trespass . . . "

is a mighty good prayer for newlyweds. It will save them making things worse by withdrawing into sullen silence when they feel hurt, or—God forbid, when they want to hurt their partner. That's no good! That's the way mole hills become mountains between husband and wife. There should never be silence between newlyweds—except perhaps the silence of a forgiving kiss—the kiss of peace. And no matter how right you are—don't stand on your rights! Stand on your love together! Be the first to say: "Sorry, let's try again, shall we?" And when you say that—smile! For there's nothing like the sunshine of your smile across the room or table, to clear the clouds between you, as you try day by day to really unite your different personalities.

If you have both faced these facts honestly, your wedding day will be just about as perfect as you can make it—because you have made it as God wants it. Looking back over the five talks we have had together about Your Romance, you can see that you have left out nothing.

In our first talk, you learned about Your Love—that it is a union of two bodies and two souls, that God made it for the birth of children and help to each other, and that the only way to make love is to make it forever with God's help.

In our second talk, you learned two things about Your Boy Friend—the right approach and the right type. A girl had the right approach in looking for a boy friend, "if she was just her own sweet self, helping to make others happy—without being too anxious or too despondent. The right type of boy friend was one who had the right mind and the

right will about the nature and purposes and way of Love.

In our third talk, you learned about Your Girl Friend. The right approach in this case consisted in avoiding the "play boy" and the "selfish" mentalities, by drawing up a plan for the right girl, marking down the year you will marry, the money you would save each week, the way you would improve yourself for her, the people whose advice you would ask. The right type of girl was one who had the mind and the will to make of love a full time job as mother and wife.

In our fourth talk you learned about Your Company Keeping—how to make it easy and beautiful by using your head to know that body attraction is a chemical reaction, by using your will to control that reaction by good habits and God's help, and by using your imagination to distract it in sports and works and fun together.

And today in our fifth and last talk, you learned about Your Wedding Day—how it is made perfect, by facing the four facts of what it is—a soul union, a body union, an economic union, and a personality union.

That is Your Romance as God wants it—as Canada wants it—as you want it. And as you kneel together at the altar with all these wonderful thoughts of Your Romance, your heart will go out to God in thanks, and out to each other in those beautiful words of song:

"Because God made thee mine I'll
cherish thee
Through light and darkness,
through all time to be;
And pray His love to make our

love divine

Because God made thee mine.

And then when you turn round from the altar to face the people and face the world, Your Romance will not only be rosy and bright. It will be solid and sure. Because you have faced the facts! God bless you.

All the world loves a lover, especially the Maker of Love, God Himself. With that in mind, we invite you now to join Father Meehan in this

PRAYER OF LOVE FOR THOSE IN LOVE

Our Father who are in Heaven, Creator of Love, bless the homes and Hearts of Canada, the hearts that love you in religious and married and single life. Bless especially the sweethearts of this land of the Maple Leaf, that they may know the ecstasy of true love as You planned it. Help them choose the right boy, the right girl, so that their company keeping may be pure and their wedding day holy. That they may be truly one in love, as You, Father, are one with Thy Son and Holy Spirit. This is our prayer, O Father, now and at the hour of our death. Amen.

—o—

A Bit Twisted

A dean of women at a large college began an important announcement to the student body as follows: "The president of the college and I have decided to stop necking on the campus."

Met by a gale of laughter, the good woman continued, somewhat flustered: "Further, all the kissing that has been going on under my nose must be stopped."

GOING MY WAY?

By Brother Methodius, F.S.C.

ПОЧИТАННЯ МАТЕРІ БОЖОЇ В УКРАЇНСЬКІМ НАРОДІ

Наш український нарід в протязі своєї довгої історії почитав із так великим пієтизмом Пречисту Діву Марію, що насправду Мати Божа стала в нас "Царицею України".

Наші славні князі почитали Матір Божу

В першу чергу наші славні князі були великими почитателями Матері Божої. Вже два роки після прийняття християнства, український князь Володимир Великий у побудуваній ним Десятинній церкві поставив величаву ікону в честь Божої Матері, а при відчиненні храму він виголосив промову, в якій заохочував дворян і вірних, щоб прибігали під покров Пречистої Диви Марії й благали відпущення гріхів задля молитов Пресвятої Богородиці.

Знова ж син Володимира Великого, Ярослав Мудрий, після перемоги над печенігами 1037 року, збудував прекрасний храм в честь Богородиці, церкву Благовіщення. Побудував він цю церкву при золотих воротах у столичному городі Києві, віддаючи цей город під покров Божої Матері, а 1054 року він цілу Україну віддав під покров Пречистої. Це був перший володар на світі, що віддав свою державу й нарід урочисто під покров Божої Матері.

Також князь Мстислав побудував величавий храм у честь Пресвятої Богородиці в місті Тьмутарокані, як вияв вдяки, що за молитвами Бого-

родиці він побідив великого Хана Ка согу. Знова князь Ігор, коли йому пощастило повернути з половецької неволі 1185 року, перші свої кроки звертає до храму Божої Матері в Пирогоші, щоб подякувати Пречистій за щасливий поворот.

Вкінці наш галицький князь Ярослав Осмомисл, той, що — як каже автор "Слово о полку Ігореві": "Залізними полками" підпер був карпатські Гри", побудував у столичному своєму місті Галичі, величавий храм Пресвятої Богородиці. Цей храм-катедра, за фондами блаж. пам. Митрополита Шептицького, відкрив 1937 року славний український археолог, д-р Ярослав Пастернак, що тепер перебуває в Канаді. Так почитали Пречисту Діву Марію славні князі України.

Українські достойники почитають Пречисту Діву Марію

Та не тільки князі української держави, але теж і наші високі достойники почитали Пречисту Діву Марію. В епосі козаччини на славній запорізькій Січі була церква Покрова Божої Матері й там наші славні українські козацькі гетьмани й вся братія благали перед кожним походом заступництва Божої Матері. Також гетьман Мазепа почитав Пресвяту Богородицю. На всю Україну прославляється його Богородиця Домницька, тай не менше славна є Дубенська Ікона Пречистої, князя Острозького.

Українські достойники побудували славні церкви, як напр.: мистецьку, під оглядом архітектури, церква Успення Пресвятої Богородиці в Львові; церкву в Почаєві, де 1675 року Пречиста захоронила це місто від турецької навали; а далше, преславні з чудотворних ікон церкви Матері Божої в Гошові, Кальварії, Зарваниці та Камінці Струмилів.

Під стягом Пречистої вели наші гетьмани славне козацтво на бій із ворогом України, тай з медаліками на ший українського вояка вели наші військові провідники в часі світової війни українських героїв на славу боротьбу за краще завтра українського народу. Вкінці, з безмежного пієтизму до Матері Божої й Цариці України, наші духовні провідники заснували Марійські Дружини та згромадження — віддаючи їх під покров Пречистої.

Весь український нарід почитає Пречисту Діву Марію

Та не тільки наші славні князі й високі достойники почитали Пречисту Діву Марію, але до Неї, як до Цариці України, прибігав весь український нарід на протязі довгих століть нашої долі й недолі. За татарського лихоліття український нарід тисячами й тисячами приходив на прощі до чудотворної ікони Пречистої в українській місті Белзі, аж поки цю ікону польські загарбники не вивезли до Ченстохови і не зробили Її "Матком Боском Польскей Ойизни". Знова ж у часі козаччини, коли по програній Мазепи під Полтавою запорожці мусли йти в чужу чужину, то по словам Шевченка, як вони:

Мандрували день і ніч,
Як покидали Запороже,
Великий Луг і Матір-Січ,
Взяли з собою Матір Божу,

А більш нічого не взяли...

І на чужині:

У наметі поставили вони
Образ Пресвятої, і
Крядькома молилися
І плакали, а з ними
Заплакала Матір Божу
Сльозами святыми.

І Бог..., як каже далше поет,
Зглянув на ті сльози

І на Україну
Вернулися запорожці,
Принесли з собою
В Гетьманщину той чудовий
Образ Пресвятої.

А коли 1675 року турецька орда облягла українську твердиню Почаїв, то оборонці навколішках благали:

Ой, рятуй, рятуй,
Божая Мати,
Монастир захибає...

І вийшла тоді Свята й Пречиста до українських дітей, і, як каже передання:

На хресті вона стала,
Турків вбивала, стріли вертала,
Монастир рятувала...

А коли в часі великої руїни ворог напосівся погубити український нарід, то в цей найчорніший час українські сини й доньки десятками й сотнями тисяч приходили до чудотворних ікон Матері Божої у святих наших місцях: у Крехові, Зарваниці, Гошові, Кальварії, Почаєві... і там на вколішках благали: "Маріє, рятуй нас, бо захибаємо! Помилуй і захорони нас, Пречистая, бо ворог хоче знищити нас, живе тіло й кров України".

А коли вкінці в часі двох світових воєн, хижацький ворог наступив на святих героїв, вояків і оборонців батьківщини й батьківської віри, то вони в одній руці стискали кулемета, а в другій держачи медалік Богородиці, благали Її ось такими словами:

“Заохрони нас, Пречистая, не віддай на ворожу поталу нашої святої землі, Царице Україні, а як ні, то звели нам свої голови зложити під твій святий омофор!” А дома їхні мами, сестри й доньки припадали навколішках перед іконою Пречистої й благали Її: “Под Твою милість прибігаєм, Богородице Діво, молитов наших не презри, не їзбави отцев і братов і синов наших от лютия смерті. Амінь!”

І це саме палке почитання Пречистої привезли батьки й матері наші, коли приїхали до Канади, до нової

незнаної землі. І цю саму віру в покров Пречистої плекають і сьогодні їхні сини й доньки, вірні слуги й ревні почитателі Пресвятої Богородиці.

Це коротенька історія почитання Матері Божої в українському народі! Отже в цей Марійський Рік віддаймо всі своє родинне вогнище під Покров Пречистої Діви Марії. Хай цей символ чистоти, ніжності й святости захоронює наші родини й особи на будуче так, як він захоронював наших предків довгі століття нашої історії.

О. МАРКІЯН ШАШКЕВИЧ — ПРОБУДИТЕЛЬ ГАЛИЦЬКОГО НАРОДУ

О. Маркіян Шашкевич народився 6. листопада 1811 року в селі Підлисю, повіт Золочів зі священничої родини. Не довго судилось йому жити на цьому світі, бо помер 7. червня 1843 року, маючи всього 32 роки.

Хоча смерть забрала його саме в порі розквіту життя, однак слова його гомонять дотепер в українських серцях, бо це слова широко люблячої душі. Він був зразковим католицьким священником, що гаряче любив Бога й свій нарід. Господь Бог післав його українському народові саме в найсумніших часах, коли насильна рука ворога й систематична асиміляція прибирали найстрашніші види.

З історії знаємо, що український нарід мав колись високу культуру, тільки не міг в цілості її зберегти. Сусідні народи завідували ним і взяли його ослабити та поневолити. Коли темні хмари неволі повисли над ним, нашим предкам здавалось, що чорна пільма обійме цілу Україну. Але саме тоді, коли та криза появилася, на горизонті нашого національ-

ного життя виступає, неначе провідна зоря, молодий священик Маркіян Шашкевич.

В той час українська мова була майже мертва. Нею погорджувала вища верства, говорили нею тільки прості селяни. Молодий о. Маркіян добре розумів, що мова — це душа народу, тому взявся проповідати й писати чистою українською мовою і в той спосіб дивинув нарід із пропасті забуття й зачмертя.

В 1835 р. він написав вірш “Голос Галичан” і післав австрійському цісареві Францеві І, з нагоди його дня уродин. Це перший поетичний твір, написаний чистою українською мовою. Цим твором доказав, що “хлопською” мовою можна навіть монарха величати. Це викликало подив серед духовенства й вищої верстви. Вища верства, що вже давно не говорила тою мовою, вважала Маркіяна “божевільним” тому, що хотів видобути з гробу позабуту українську свідомість.

В 1837 р. він видав перший збірник

українських пісень і віршів під наголовком "Русалка Дністрови". Тим доказав, що наша мова надається до поезії й співу. Він показав світові, що наша мова гарна, милозвучна. Він закликав духовенство, вчителів, батьків говорити рідною мовою, яку від Бога отримали. Своїм пером і словом викресав вогонь любови до свого рідного. Сотки священників пішли за його прикладом і проповідали по церквах українською мовою. Сам о. Маркіян був ревний священник, палкий проповідник і великий патріот.

Він доказав, що наша мова не є мертва, що нарід буде жити, наколи всі діти, вся молодь і старші будуть нею говорити! "Мово рідна, слово рідне, хто вас забуває, Той у грудях не серденько, тільки камінь має". Так писав о. Маркіян Шашкевич. Його слова повинні бути нашим кличем. Тому не стидайтесь рідної мови, не даймо їй пропасти, але вживаймо її в щоденній розмові. Не забуваймо, що нарід, що вживає своєї мови не пропадає ніколи!

о. Павло Малуґа ЧНІ.

Marian Day Festivity, Yorkton



An unexpected crowd attended the Marian Day in Yorkton on May 29-30 despite the raw and unsettled weather. This Marian Day was sponsored by the Ukrainian Catholic Youth Organization in conjunction with the solemnities of the

Marian Year held throughout the country.

On Saturday at 3:00 p.m. a long row of children and youth from the city as well as from Eastern Saskatchewan stood in line at St. Mary's hall waiting to be registered.

Each person approached the registration table one by one and had his name written in the guest book and registration card. Here too, each person received information about accommodation and the Marian Day program. At 6:00 p.m. they were all welcomed to a hearty supper in the basement of St. Mary's hall.

The official opening of the Marian Day was held in St. Mary's Church at 7:00 p.m. Very Rev. Father John Bala, pastor, assisted by Rev. Fathers Stephen Harwanko, C.Ss.R., and Nestor Hodowany, C.Ss.R., as deacons and a group of acolytes, celebrated Moleben to the Blessed Virgin Mary. Very Rev. Father Bala, C.Ss.R., also welcomed the guests to the Marian Day and delivered a special sermon on this occasion.

At 7:30 a.m. Sunday morning Very Rev. Father Vladimir Malanchuk, C.Ss.R., Vice-Provincial of the Ukrainian Redemptorists in Canada and U.S., celebrated Mass for the youth in St. Mary's Church, while Rev. Father Stephen Maslo, C.Ss.R., celebrated another Mass for the children at the same time in chapel. All participants received Holy Communion during Mass and listened to the beautiful sermons delivered on the occasion of the Marian Day. Very Rev. Father Vladimir Malanchuk, C.Ss.R., spoke on the subject "Mary Protectress of Christians," and insisted upon the duty of Christians to pray and render thanks to Her for the perpetual help they receive from Her. A solemn blessing of the Marian Banner took place after Mass. This ceremony was also performed by Very Rev. Father Vladimir Malanchuk, C.Ss.R., assisted by Rev. Father Demetrius Byblow, C.Ss.R., of Ituna, Sask., and

Rev. Father Nestor Hodowany, C.Ss.R. This was followed by a communion breakfast at St. Mary's parish hall. At breakfast Rev. Father Stephen Maslo, C.Ss.R., lead the grace and delivered a short talk to all guests near the end. After breakfast the children were entertained with games and music.

At the 9:00 o'clock Mass celebrated by S. J. Shavel, C.Ss.R., the guests were still coming to Communion and were later invited also to breakfast at the parish hall.

At the 10:30 Solemn High Mass, which was heard over CJGX, Very Rev. Father John Bala, C.Ss.R., offered the sacrifice for all the participants of the Marian Day as well as for those who were unable to attend due to difficult roads. At this Mass Very Rev. Fr. J. Bala, C.Ss.R., was assisted at the altar by Rev. Fr. D. Byblow, C.Ss.R., and Rev. Fr. N. Hodowany, C.Ss.R., as deacons. St. Mary's Choir sang the Mass under the capable direction of Mr. John Bonsal. In the sermon delivered to the congregation and radio listeners, Very Rev. Fr. J. Bala, C.Ss.R., expressed the importance of prayer and devotion especially towards the Mother of God. A banquet was held in St. Mary's parish hall after Mass.

In the afternoon at 2:00 p.m. the congregation gathered again at St. Mary's Church to recite the rosary.

The sermon preached immediately after the rosary by Rev. Fr. J. Bala, C.Ss.R., depicted how the rosary, and especially the family rosary, benefits the Christians and helps them to receive numerous blessings from heaven and attain eternal happiness. This was followed by a blessing of the Holy Sacrament and then everybody went to St. Mary's

parish hall to attend a concert staged by the children and youth of Yorkton and surrounding districts.

Mr. Andrew Novak, president of Ukr. Catholic Youth Club of Yorkton, welcomed all the guests and announced each item of the program. The first item called, "Tribute to Mary", was remarkably performed by the children of St. Mary's parish school. It consisted of a number of songs and recitations to Our Blessed Mother and during the performance a small group of children placed live roses at the foot of the statue of Our Holy Mother. Rev. Father Paul Maluga, C.Ss.R., then lead the audience in a public prayer for the intentions of the persecuted people.

"The Sun has Set" and "Blessed Mother Full of Grace" were beautifully sung by a group of girls of Ituna, dressed in Ukrainian Folk Costumes. A combined choir of students from SHA and SJC received a great applause from the public when they finished singing the song "Our Lady of Pochayew", under the direction of Mr. John Bonsal. The school boys from St. Mary's dressed as sailors marched beautifully to the rhythm of band music. A short speech delivered by Mr. Andrew Kindred, LL.D., president of the Ukr. Catholic Brotherhood of Saskatchewan, was welcomed cheerfully and highly appreciated by everybody. The setting of the scene, "Besides the Gates of Grace" touched the hearts of all as they watched the Academy students impress the efficacy of prayer to the Blessed Virgin Mary. "O Renown Mother" and "Our Thoughts" sung by St. Joseph's College choir under the direction of Mr. John Bonsal termin-

ated the first part of the concert. A short intermission followed this item.

The Sacred Heart Academy choir opened the second part of the Marian concert by singing two songs, "To Thy Feet" and "What shall I Call Thee", under the skilful direction of Rev. Sister Tarcisia. The Butterfly Dance performed by the little girls of St. Mary's school was very pleasing and received great applause. St. Mary's Parish Choir then sang two songs, "O Mary My Mother" and "Children of Ukraine, Let us Join Together", under the direction of Mr. John Bonsal. The most important scene of the program was the Living Image staged by the Academy students and children of St. Mary's school. It depicted Our Blessed Mother among clouds surrounded by angels, revealing Her Sacred Heart to the people as a remedy for the modern social illness. In the meantime the SHA Choir sang a hymn in honor of the Blessed Virgin Mary which deeply impressed the whole audience. Very Rev. Father Vladimir Malanchuk, C.Ss.R., gave the concluding remarks and thanked everybody for making this Marian Congress a success. The concert was concluded by singing of the national hymn of Ukraine and God Save the Queen.

Boost the YOUTH

Pass this magazine to others after you have read it.

Encourage others to subscribe.

News from Manitoba

Manitoba U.C.Y. locals are busy these days with fund raising activities which will help to establish the Ukrainian Catholic Summer Camp at Clear Lake, Man. Reports indicate that the camp should be opening this summer but we have been promised more specific data in this respect by Irene Michalczyshyn, Shoal Lake Regional secretary.

For the benefit of anyone who has never visited Clear Lake, we may say that a better site could not have been chosen. Clear Lake is situated in Riding Mountain National Park and is Manitoba's Banff — although they have still not perfected the formula for hot springs here. The scenery is magnificent and we know that it will prove a popular vacation spot with our Ukrainian Catholics.

Needless to say, Manitoba being the size that it is, one summer camp would hardly be sufficient to accommodate all our Ukrainian Catholics and for that reason the Manitoba Exarchate decided to purchase beach property 65 miles north of Winnipeg for another summer camp which will be known as "Ukraina Park". Grand Opening of Ukraina Park is scheduled for July 4th and for an auspicious start, a Popularity Contest has been planned, the queen to be chosen on that date. Contestants will be one girl from each of the Winnipeg parishes, as well as from the surrounding out of town parishes, with a total of fifteen girls vieing for honors. The contestants are:

Olive Kablak — Sts. Vladimir and Olga Cathedral, Winnipeg.

Nadia Repa — St. Nicholas Church,

Winnipeg.

Irene Nazar — Blessed Virgin Mary Church, Winnipeg.

Anne Holowaty — St. Andrew's Church, Winnipeg.

Winona Torch — Holy Family Church, Fort Rouge.

Alexandra Smortrycki — Christ the King Church, Winnipeg.

Dolores Halliday — St. Peter and Paul Church, St. Boniface.

Isidora Klimchuk — St. Michael's Church, Transcona.

Joanne Dowhoshyja — Selkirk, Anne Galay — St. Joseph's Church, West Kildonan.

Helen Soluk — Beausejour.

Marion Michaels — Portage La Prairie.

Victoria Weselowski — Sifton.

Katherine Kush — Dauphin.

Nancy Nazar — Brandon.

The establishment of these summer camps is a major project for the Manitoba Diocese and it is fitting that the U.C.Y. work hand in hand with the senior organizations in ventures of this kind. These camps should help to solve many a vacation problem for our Ukrainian Catholics, not to mention the fact they will be good locations for U.C.Y. summer outings.

Important Notice to Manitobans re Grand Opening of UKRAINA PARK, July 4th, 1954.

10 a.m. — Special C.P.R. train leaves Winnipeg.

1 p.m., Low Mass, His Excellency Bishop M. Hermaniuk officiating.

3:30 p.m. — Festival.

Official opening and welcome.

Announcement of winner of Pop-

ularity Contest.

Crowning of Queen. Draw.

8:00 p.m. — Train leaving for Winnipeg.

Come one, come all and help make this outing a success. Don't wait to

hear from your friends who was elected Queen of the Contest—come and see for yourself and give your contestant deserving support, 'cause it's all for a good cause.

—Helen Goshlak.

U.C.Y. Activities Sts. Vladimir and Olga Cathedral

Since about the middle of May, things have been buzzing in the Sts. Vladimir and Olga Cathedral U.C.Y. The most important event was not a single Club effort, but we worked together with the Roman Catholics of our cities of Winnipeg and St. Boniface, by taking part in the greatest Marian Day Procession we've had.

This year Marian Day in Winnipeg was May 9. This being Marian Year, our efforts were concentrated on one float, that of children praying to our Heavenly Mother, the Blessed Virgin Mary. All the Catholic youth congregated down town, with the procession moving off at 2:00 p.m. As our weather had been on the damp side, most grounds were quite wet, therefore our service was held indoors, in the St. Boniface Cathedral. The Cathedral was jam-packed, but most of the 5,000 boys and girls who took part by walking and praying on their rosaries, or singing hymns, were able to squeeze in, even though we were standing in the aisles. The Ukrainian Catholic Youth were well represented. We believe that our Heavenly Mother heard our prayers for a world of peace and next year, when the U.C.Y. of Win-

nipeg will be heading the same procession, she will again send down the sunshine, thus encouraging more youth to take an active part.

On the evening of May 9, the Sts. Vladimir and Olga U.C.Y. held their Annual Mother's Day Tea. We had our difficulties that evening, for we were quite tired after the procession, and then when we came to our Cathedral hall, we found to our utter despair that the chairs were set up for a Concert. As we have a shortage of fellows in our parish, the girls had to help re-arrange things in preparation for a tea. The time was running out, but with everyone's cooperation everything was ready in time, and the Mothers' Day Tea was a huge success. The choir under the direction of Mrs. J. Hawryluk, and the children of our parish, taught by Father P. Darewych, presented an entertaining program. A bouquet of roses was presented to Mrs. M. Hladka. The boys then poured the coffee, leaving the dishes and clean up for the girls.

The following week we held parties for two of our couples who will be treading the steps of Matrimony in the very near future—Sally Dziurdziejewicz and Ed Budakowski; Mary Wavrenchuk and George Hry-

cak. Gifts were presented to both couples who showed their appreciation by inviting all members to come dance at their wedding.

We also had a General Meeting which proved very successful, for the members turned out and had a very good discussion with our parish priest, Msgr. B. Kushnir. It was agreed that an Annual Meeting be held in the very near future. A nominating committee was elected, received advice from Msgr. B. Kushnir, and at our annual meeting the following executive was elected:

President: Mary Prytula; Vice President: Walter Eschuk; Secretary: Bernadette Horbachewski; Treasurer: Helen Luckiw, Fifth Member: Olive Kablak; Spiritual Chairman: Michael Rybak; Social Chairman: Rosemary Shewchun.

A Communion Breakfast was held on May 30, with an outstanding turnout from our youth. Father M. Klymchak was our guest speaker. In his words Father Klymchak stated the need for spiritual activity urging us to have lectures, question boxes etc. so that we may learn more of our Catholic religion.

Plans are now under way for summer activities. We are thinking of picnics, beach parties and a club Season Windup. The first definite date set is for June 6 when we will be inviting all the U.C.Y. in Winnipeg to our parish to see our Marian Day processions on film. Father J. H. Fitzgerald rector of the Roman Catholic parish of the Immaculate Conception, has been filming the processions since 1950. He is lending us this film, so that we can all see how much progress has been made, for each year we have more youth taking part. After the film we are

going to have refreshments, and dancing to some of the name bands of today—namely records.

We are looking forward to a wonderful year with lots of activity, and we know that if we work together with our parish priests and adult organizations, we will have a group of young people who will be able to carry on the work that their mothers and fathers are doing now in the home, church and community.

Submitted by Mary Prytula.

Holy Eucharist U.C.Y.

The U.C.Y. of the Holy Eucharist Church held the second social event of the year. The Mother's Day Tea was held Sunday afternoon, May 9. The tea was held at the church which was decorated with pink white streamers and floral bouquets. Mrs. Hlushak, the oldest mother, and Mrs. Rawliuk, the youngest mother were presented with carnations and were first to pour tea. Other honored guests were Very Rev. Basil Laba, Rev. Sopulak and Rev. Lewycky. Mrs. M. Sawchykewich, Mrs. M. Strashok, Mrs. J. Babych and Mrs. F. Green also poured tea.

Miss Angela Koska, president of the club, and Miss Lois Rudy, president of the Holy Eucharist Children of Mary received the guests. They were registered by Margaret Babych, treasurer, and June Koska, secretary. A wonderful job was done by the girls of the U.C.Y. club and the C. of M. who served.

The children of St. Clare's school presented a very enjoyable program of Ukrainian songs and recitations. They were directed by Sister Frances and Sister Louise, S.S.M.I.

Едмонтон, Алта. ВЕСІЛЬНІ ДЗВОНИ



П-во Едвард і Лорейн Яції

День 16. січня ц.р. надовго лишиться в пам'яті п-ни Лорейн Менюел і п. Едварда Яція, бо того дня вони обоє повінчалися. Учасниками цього торжества було велике число родини, сусіди і знайомі.

Молода є донькою п-ні Т. Менюел. Молодий є сином п-ва Василя і Марії (з дому Демків) Яціїв. Батько моло-

дого походить із села Білівці, пов. Броди, Зах. Україна, мама молодого походить із села Бовдури, пов. Броди. Батьки молодого належать до катедри св. свящ. Йосафата в Едмонтоні. Дружками були п-на Геня Грицко і п-на Геня Бідука. Дружками були п. Гордон Штурко, Доглас Гунтер, Том Мурі і Юрій Керійчук. На весільну гостину прибуло коло 150 гостей, щоб разом з молодими повеселитися та скласти їм свої дарунки й бажання. Господарем прийняття був Мартин Боднар, який склав щирі бажання молодятим від усіх присутніх.

На другий день, у неділю 17. 1., родичі молодого запросили найближчу родину і приятелів до себе на поправини. Підчас гостини М. Боднар попросив до збірки на "Юнацтво", яка принесла \$3.50. Жертводавцям спасибі, а молодій парі бажаємо щастя й здоров'я на многі літа!

Press Fund

Mothers' Day Tea — St.
Basil's, Edmonton \$26.35.
Transcona, Man., UCY .. 5.00

Summer Issue of Youth

Due to the fact that the editorial staff of YOUTH will be taking their holidays at various times during the next two months, and that many U.C.Y. activities are suspended during July and August, there will only be one combined edition of our magazine for the summer.

The July-August issue of YOUTH will be published early in August. Contributions should be in before the end of July.

Editorial Staff.

FOR GOD AND COUNTRY !

Summer Courses in Religion and Ukrainian

for the Ukrainian Catholic Youth

in the Western Exarchate

from July 4th to August 1st, 1954



to be held

in

St. Basil's and St. Josaphat's Residences

in Edmonton, Alberta.

under the direction of the
Basilian Fathers.

To the Ukrainian Catholic Youth!

With the blessing and approval of His Excellency the Most Reverend N. Savaryn, Bishop for Western Canada, the Basilian Fathers will direct the eighth annual summer courses for the Youth in St. Basil's and St. Josaphat's Residences in Edmonton.

The choicest leaders of the Ukrainian Catholic Youth, including Rev. S. Kurylo and Rev. B. V. Sloboda of the Basilian Fathers will be back again this summer.

The courses will begin with a Retreat. As in the past they will be concluded with a concert and banquet.

To the Working Youth!

A special effort will be made to give the working youth a course in

religious and national fields adapted to their particular needs. The area of study will cover church canons, problems of national existence, folk dancing, music, oratory, and handicrafts. We extend a special invitation to all the working youth who are able to take advantage of this wonderful opportunity for instruction in their own culture.

For further information write immediately to:

St. Josaphat's Institute,
8820 - 111 Street,
South Edmonton, Alberta.

or

St. Basil's Rectory,
8317 - 105 Street,
South Edmonton, Alberta.

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